9: Prothero G-4 (no date) 1920 RD1 Ukraine RD1

of education, and in their occupations. The bulk (86·4 per cent.) of the Ukrainians are peasants and agriculturists. The percentage of people living in the country is in the Government of Kharkov, 85; in Poltava, 89; Yekaterinoslav, 88; Chernigov, 91; Taurida, 80; Kherson, 70. The percentage of peasants is almost the same, e. g. Kharkov, 90; Poltava, 89; Yekaterinoslav, 87; Chernigov, 86; Taurida, 73; Kherson, 61. The average increase in population is higher than in any other province in European Russia; consequently, though many peasants have become, during the last twenty-five years, workmen in the newly started industries, the general number of agricultural peasants remains unchanged.

Land Tenure[1].—While Great Russia is at present a country of communal land-ownership (*mir*), in the Ukraine or Little Russia individual or, strictly speaking, family ownership and communal ownership exist together (cf. p. 78). The *mir* in Great Russia appears to have been introduced in the sixteenth century, when the Moscow Government established serfdom and imposed heavy taxation, for it was easier to make the whole village responsible for the taxes than the separate families. However, in the north or, properly speaking, Novgorod Russ. the land, as a general rule, belonged to one large family or clan, composed of from two to six houses (the owners of which bore the same name), and called *pyechishche* (large stove). The ownership was hereditary, and hence the land became more and more subdivided, so that families owned more or less according to the number of children. There was no readjustment of the land as in the case of the *mir*. The *pyechishche* of Novgorod was known in Kiev-Russ as *ognishche* (meaning a large fire); and the term *ognishchanin* (meaning a member of the *ognishche*) is found in the Kiev law (*Russkaya Pravda*). Connected with that form of tenure is a custom, which even now is found sometimes in the Ukraine, of minorate, according to which the younger

[1] See also p. 77.

000 All the Ukrainian intelligentsia of Lwów and its environs, men and women, were represented, the consulates of Great Britain and France and many foreigners who love Ukrainian music - all but the Poles.

577 Intelligentsia - that is, students of the classical schools and universities, teachers, professors, lawyers, the heads of the cooperatives, editors, writers, painters, politicians, architects, graduate agriculturists, engineers, physicians, clergymen. They were all there.* One saw remarkably many clergymen, fine men who have both feet planted firmly on Ukrainian soil. Many of them were Austrian officers in their younger days who also fought for West Ukrainian freedom. They told friends that they were prepared at any time /99/ "to exchange the cassock for a coat of mail". This is no empty talk, for most of them had already paid for their national sentiments in Polish prisons. Their metropolitan, Count Andrei Sheptyckij, is cut from the same pattern. He incurred the hatred of the Poles when he blessed the autonomous Carpatho-Ukraine and half a year later its dead. Before he was drawn to the church, he, the cavalry captain of his Majesty, hunted bears, lynxes and wild boars. The trophies from that gay time are now hanging in the anteroom of the archbishop. Today he is an old man who has been in ill health for a long time. Years ago the tall, vigorous man was often compared to Michelangelo's Moses.

Count Andrei Sheptycki was a member of the Polonized Ukrainian high nobility. Like many Polish aristocrats with Ukrainian coats of arms, his brothers belonged to the Polish szlachta; he alone found his way home to the Ukrainian people. Neither the Poles nor the Ukrainians have a dearth of nobility. In Volhynia "the 16th and 17th centuries fairly seethed with princely houses". Whenever the Polish kings needed warriors for their expeditions, they raised the wealthy peasants to

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* [At a Ukrainian concert in Lwów, incidental to the information - Analyst]

the peerage and gave them rights and privileges 556
for which the newly-created peers were obliged to 565
pay with military service. In this way the lower szlachta increased to many hundreds of thousands of knights and barons who were often not much richer than the ordinary peasants. In the purely Polish regions and in West Ukraine there are still whole villages in which every peasant belongs to the nobility. Whoever was able to present his patent of nobility in Galicia after the partitioning of Poland was recognized as a peer by the Viennese court. In this way arose the Ritter /knights/ von Vitvicky, von Mogylnicki, von Kultshycki and whatever the rest are called.

Whereas the high nobility, with the exception of people like the former Princes Ostrozhsky 565
does not play any part in promoting culture in 517
modern times in the Ukraine, the lesser nobility 793
were for a long time practically the only bearers of Ukrainian culture. They made up the clergy almost exclusively. /100/ The pastors with their numerous children were often the only and the inexhaustible source of Ukrainian intelligentsia. Otherwise there were no intellectual professions open to the Ukrainians. Only the Catholics, that is to say, the Poles could become officials.

The Poles held to the old traditions of the lower nobility in their "Union of village szlachta". 565
According to the latest Polish conception, the lower Ukrainian nobility are Ukrainized Poles. By promising them additional land and other material advantages, Warsaw wanted to catch the 400,000 "aristocratic souls". If this had succeeded, the Poles would have come a good deal closer to a majority in Galicia.

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"In this cottage, in this grove 539
A hell I saw! Nothing but slavery 538
And bitter servitude, that never justice knows